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THE
LIFE AND DEATH
OF
IESVS CHRIST.

In part:

Summarily comprising his INFIRMITIES
and SORROWES. &c.

In a Sermon preached before the KINGS
MAIESTY at ROYSTON in October last.

BY

SAMUEL WALSALL Bachalour in
Diuinity.

*Cui insinus vinam, quàm illi, qui si non moreretur ego
non viderem ? Bern.*

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WITHDRAWN

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of London.
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The Copie of the Epistle, where

with the Sermon was presented to the KING'S

MOST EXCELLENT MAIESTY.



It pleased your HIGHNESSE
of late, hauing (while it was in
ytering) gratioously aspected, and
so in effect produced this obscure
and indigested Sermon, after ward
to require a copy of it. Herein
to my, seeming not vnlike that

* King of Starres the S V N N E, which, hauing by * *Macrob.*
vertuall influence resolued a M O R N I N G C L O Y D,
into a kindly showre, by an attractive power prouo-
keth it vp agayne in vapour. In vapour I say, and
may well say: as iustly fearing, that this Sermon
how-uer by vertue of so gratioous irradiation, in
the fall it might happily seeme a showre not altoge-
ther vnkindly; yet in the rise, it will prouoe a wea-
ker vapour; and be repelled euen from T H E M I D-
D L E R E G I O N, of approbation. To which notwith-
standing it humbly tenderh, and may it thither come
it is the vtmost terme of this poore V A P O V R S A S-
P I R I N G. But of so farre comming I haue no rea-
son to presume: rather to feare it will fall in the ri-
sing. Onely, P H I L O S O P H Y ministers mee some
cōfort, suggesting, that causes C O N S T I T V T I V E
are likewise C O N S E R V A T I V E: which Theologie
seconde, teaching, that what the S V P R E M E P O-
V V E R (on Earth immediatly deriuing it selfe to
Princes) brings into *Esse*, it maintaines therein.
And indeede further, albeit at first in conscience of
the

THE EPISTLE

the AVTHOR his disabilities my pen dared not adventure vppon the paper, which should present it selfe to the view of a MONARCH, so mighty in Dominion and Iudgement, that in all mens iudgement he is mightier in the latter; yet at length making a vertue of necessity, I be-thought me, and haue since effectually felt, that so Christian a PRINCE his command in ciuill performances, is like the Gospelles in spirituall dueties: it enables to what it commands. Whereof the POET gaue mee the hint—*Quat idem quæ iubet*—and if I may bee bold to vsurpe his speech

Non habio ingenium: Cæsar sed iussit; habeo.

Or though I am (as indeede without this command enabling, I am) vtterly destitute of al ingenious conceit; yet your MAIESTIES zeale to CHRIST IESVS his LIFE AND DEATH, so expressely signified, will accompt that ingenious enough, which strives to bee zealous. Of this zeale to shew some further testimony, I cease not to powre out my soule in daily prayer for your

MAIESTIE.

IESV CHRISTI:

Prædicator indignissimus

SAMUEL WALSHALL.

To the Reader.



His my first traivale, in Enmies eye not more mishapen then in mine owne; which nor aduice though mainre, nor entreatie though vrgent was able to bring forth, as shunning light; Suspicious Feare, and Clamorous Calumnies, two violent Mid-wiues haue drawne out in dias luminis auras. Feare suggested, that, copies of the Sermon being already extorted, it might chance without my knowledge bee PRESSED (so I presently apprehended it) TO DEATH: which (were I touched with ordinary regard of reputation) might haue made deeper impression of griefe in mee, then of letters in the paper. Calumnies commenced an action of ambitious presumption against mee, which though I presume mine actions will not beare, yet required it some assertion. To stoppe the detracting mouth; or, if not, to set it wider open, see here I haue exposed this (terme it at your pleasure) to viewe, to censure, and had sooner, had the PRINTER sooner dared aduventure his Mart. The indifferent Reader will easily consider, it is not a iust tractate, but a Sermon confined to an howre-glasse. The fauourable, or charitable Reader, while I handle CHRISTES INFIRMITIES & SORROWES, will not heape Sorrowes upon mee by rigorous heavy censure, but with inclinable fauour will support mine infirmities; at least with charitable construction will interpret the Slips of the Author, as of one oppressed with the weightines of the subiect. To my poore, Possie, I haue indeauoured with such variety to temper it, as that in the former part, there are DOCTRINAL points for the iudgment to feede upon, and in the latter here is PASSION to worke upon the affections: the Lambe, that cannot dine into that deepe, may wade in this shallowe. Against the malignant Readers Virulence, I prepare my Stomack with this counterpoison of resolution, that howeuer, I haue preached (that which Saint Paul accounts a glory) I ES VS CHRIST

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CHRIST and him crucified: and I arme my selfe with
the conscience of mine owne humble ambition, the highest
clime whereof was this, not to be utterly condemned by the
iudicious sentence of a ROYALL IUDGE. In this point
I am deeply PROTESTANT: that for Printing it, of mine
owne disposition, I was an utter RECUSANT: both because
a matter of Devotion is not so fitting this Age of Controversie,
or of toys; as also for that I conceited mine owne weaknesses
with strang apprehension. But the reasons afore specified have
prevailed with mee so farre, as to cause mee stampe this, * ruder:
mettall, and cast my Misse (Talent I have none) into
the publike Treasury. This much withall I must desire thee
gentle Reader, to be advertised: that while my stile submits
to the vulgar reach, and I strive to apply the soveraigne balme
of CHRIST'S PASSION to the wounds of each Readers
conscience, I have inserted much familiar, homely phrase, and
(give mee leave to take up another Metaphore) have clad
this body in coarser weedes, and stripped it of those comely
vayles of complement, that suited the presence in which it
first presented it selfe. Yet this one more: take notice of mine
ingenious acknowledgement, that here I have sold much wood
out of other mens grounds to edifie withall: but yet so hewed
and squared, and hammered it with mine owne invention, and
framed it with my methode, as I suppose the owners, (though
good enditers,) cannot bring in evidence of theft against mee
Tantum erat, si forte tanti, Vale in eo,
quem tibi prædico.

Cantabrig: CORP. CHR. COL.

Anno salutiferi partus. 1606.

Februar. 19.

S. W.

The Life and Death I E S V S C H R I S T

Esay 53. 4.

The text,

*Surely he hath taken our infirmities, and
caried our sorrowes.*



Hose three things, which are wont
to make audience and mooue at-
tention to any saying, namely;
the Author, if he be eloquent and
of esteeme; the Matter, if it be
important and of consequence;
the Manner, if it be compendious

The intro-
duction.

and with breuitie: those all doe here ioyntly meete
in this passage and text of Scripture, and all in so ef-
fectuall and ample manner, as that any one of them
(I can truely say) may challenge, both of them (I
dare boldly say) doe deserue an attentive audience,
and a reuerent attention. For if we are accustomed
to heare with attention, or read with delight the
lines of worthy men, though reported with tedious
discourse, or written in voluminous Histories; and
that by worthlesse Authors: behold in this one dis-
course of holy Historie, compiled by that propheti-
call Historian and Euangelicall Prophet, * an Euan-
gelist rather then a Prophet, the Prophet *Esay*, whose
stile is ^b *Flos Sermonis*, the flower of speech, a flour-
ishing speech: by him here in ten words is repor-
ted and written the life and death. Of what man? of

* Hier. pref.
in *Esai.*

^b *Ibid.*

B

so

THE LIFE AND DEATH

so worthy a man, as is both GOD and man: the Life and Death of him, who is both in life and in death aduantage; yea more, who is the life of the liuing, and the death of death, CHRIST IESVS. I say, CHRISTs life and death; a life feebled with naturall infirmities: a death caused by violent sorrowes; yet that so feebled, and this so caused, with such infirmities, and by such sorrowes, that those were not forced vpon him, for the text sayes, *he hath taken them*: and in these he fainted not, for the Text sayes, *hee carried them*. Milde was his life, and his death quiet, though that laborious, and this dolourous; the very time of his birth presaging so much: Since this Prince of Peace was then borne, when all the world was at peace, to tell vs he should be milde and meeke; he was milde and meeke, he tooke our infirmities: this man of sorrows was then borne, when all the world was taxed, to tell vs he should be taxed and burthened; he was taxed and burthened, he caried our sorrowes.

The parts in
generall,

So that in this Scripture as in a Glasse, wee may behold both the *Bethleem* stable, which Saint *Ierome* extolles aboute the *Romane Capitole*, and we may behold the mount *Caluarie*, which the Fathers parell to the garden of *Eden*: behold here the brightest night that euer was, at *Bethleem*, where the Sonne of Righteousnes shined, while the Sunne of the Firmament did sleepe: and behold here the gloomiest day that euer was at *Ierusalem*, when the Sunne of the Firmament hid it selfe in darknesse, because the Sonne of Righteousnes offered himselfe in sacrifice:
behold

* Noſte: Luc. 2.

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behold here a Christmas day, or a *Natus est*; and behold here a good Friday, or a *consummatum est*: a taking, and a carrying: an assumption, and a passion. For so likewise in the eight Chapter of Saint *Mathew*, this very Text is alleaged, and thus rendred, *ελαβε ης εδουρας*, he tooke and he carried; he tooke our nature and defects, proper to our nature, and those were infirmities: he carried our sinnes, and penalties due for our sinnes, and these were sorrowes: there^a was the assumption, and here is the passion; ^{a Fulgent. ad Trahem. l. 3.} two degrees of Christs humiliation.

In the taking or assumption (for so the Church-^{The speciall points.} Bible reads it, he hath taken, and so S. *Mathew* turnes it) in this I say three particulars are chiefly remarkable, first the condecencie or fitnessse, *he hath taken them*, therfore it was fit he should take them; a fit assumption: Second the generalitie or extent, *he hath taken our infirmities*, that is, all our infirmities; a general assumption: Third, the cause or motiue, his own loue, *he hath taken them*, they were not imposed; a louing assumption. In his carying or passion I obserue three degrees; First his paine in the word *sorrowes*, otherwise translated *paines*: a painfull passion. Second, his patience in the word *carried*, he carried them euen as a Porter does his burthen (for so both the Hebrew *SABAL* in *Esay*, and the Greeke *εδαρεν* in *Mathew* doe import) a patient passion: third, his compassion in the word *our sorrowes*,^{b Ser. in ser. 4.} a compassionate passion. In summe, as ^{b S. Bernard lib. d. paucos.}

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speaketh, while he liued; *Passiuam actionem habuit*; he tooke our infirmities: when he died, *Passionem actiuam sustinuit*, he carried our sorrowes; tooke those fitly, generally, louingly: carried these painfully, patiently, compassionately.

The first generall part.

I.

Fittesse of taking.

To begin with the first, as in the creation of man, GOD made man like himselfe, by stamping in him the image of his owne nature: So in the redemption of man, GOD made himselfe like man, by taking on him, the infirmities of our nature. And looke how GOD by way of dirision speakes of *Adam*, *Ecce Adam*, behold the man, is become as one of vs. *Gen. 3. 22.* The same may we rightfully pronounce, of the second *Adam*, GOD incarnate, *Ecce Adam*,^a hee was a man vnder infirmities euen as we are. *Iam. 5. 17.* For well do Diuines obserue CHRIST, to haue partaken of euery state of man, and therefore as he had of the state of innocence, exemption and immunity from sinne, he had of the state of Grace, exuberance, and excellence of gifts, he hath of the state of Glory, Clearenesse, and Blessednesse of Vision: So likewise he was to take of the state of corruption, a nature of infirmitie, and infirmities of nature.

^a*Diff. hoc de Eliâ.*

Obiection.,, This is a hard saying indeede. The Scripture tells
 ,, vs, that at his presence, the foule Spirits trembled: at
 ,, his rebuke, the boysterous Winds calmed: to his
 ,, feete, the pliant waters submitted themselves for
 ,, supporters: and that now he sitteth at the right hand
 ,, of the Throne of the Maiesty in the Heauens. This
 ,, the Scripture tells vs; and do you tell vs, that he was
 bred

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bred, and was borne, and was brought vp in, and
 was broken with infirmities? The Creation was an
 easier worke, *Iussit & gesset* a word and a worke,
 and yet hee tooke strength vpon him to effect the
 Creation. The redemption of man is a hard worke,
Multa tulit, fecitque, he was to beare Paines, and
 worke Miracles, and yet does hee take weakenesse
 vpon him, to accomplish the redemption of man?
 Lord IESVS, if thou comest to destroy the workes
 of the Deuill, and to swallow vp death in victorie,
 a man would thinke thou hast reason to girde thy
 selfe with strength, and be well appointed, and not
 to be clothed with weakenesse, and to disarme thy
 selfe. Wilt thou our *Samson*, and our Captaine
 against the spirituall Philistines, suffer the hayre of
 thy strength to bee shauen off? wee thy followers
 may well cry out in this storme of daunger? *Ma-*
ster, carest thou not that wee perish? *Mar. 4. 38.* saue
 vs or wee perish: rise vp *Samson*, the Philistines are
 vpon thee, *rise up, rise up, and put on strength*, O
arme of the Lord. Esa. 51. 9.

To assayle this doubt, we are to consider, that Answer.
 God his wayes are not as Mans wayes, but God
 his strength is made perfect in Mans weakenes, nor
 hath CHRIST with his strong arme, but with his
 holy arme hath he gotten himselfe the Victorie: nor
 hath this Combatant encountred, and conquered
 that strong armed man, that huge *Goliath* the De-
 uill, with the sword and brigandine of *Saul*; but
 against a Helmet of brasse, and a coate of Maile, he

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hath taken the staffe, and sling of *Dauid*: the staffe being the infirmities of his flesh; a slender staffe to rely vpon: the sling, the ignominy of his passion; a sling to cast his life fro him. This King of Righteousnesse would needes become a subiect to infirmities.

Which infirmities as it is questionles he did take,

Reasons.

c Ob id infirmi:
nost. a. suscepit,
v. minus essent
in nobis. Amb.
idem Fulg. lib.
3. ad Tralim.

id est τὸν σῶτηρα
ἐδεδωκεν ὡς αἰν
ἐκ τῶν παθόντων
Basil. hom. 115
27. 28. 29.
4. in 2. de Bapt.
on τὸ δακνόν.
Basil. 115 27.
28. 29.

174 2. 2. 2. 2. 2. 2.
Nov. Nazim.
in passi.

Vt nostrā hanc
fragilem natu-
ram quasi manu
ad immortalitatem
posset e-

ducere Lact. in
stit. 4. 13.
e. Quomodo
discipuli cre-
derent fuisse
morituri tristi-
tiam comperis-
sent? Ambr. in
Luc. 1. 10. c. 22.

174 πῶς ἐπὶ τῷ

Chy in Mat. hō. 84. *Si* precipientem sequi non potes, sequere antecedentem. Lact. in
stit. 4. 16. Patientem docere non potest, cui Subiectus passionibus non est. ibid.

so was it fit and requisite he should take. First *propter finem incarnationis*, to pay the price of ransome for our captiued and intralld soules, and *c* to strengthen our frailty, and *d* immortalize our mortality. Secondly *propter finem incarnationis*, to demonstrate the truth of his assumed humanity *c* and to vnderprop the weakenesse of our declyning faith. Thirdly *propter exemplaritatem virtutis*, to exemplifie mildnes and meekenesse by himselfe, as if he had cried in this manner *f* if you cannot obey me commanding, yet follow mee proceeding, I haue taken your infirmities, take ye one anothers, and learne of mee for I am meeke. So many of mine infirmities, so many engines of battery, to beate downe the kingdom of your pride. A fourth reason is. *propter fiduciam accessus*, hereby to giue vs confidence of accessse vnto the throne of grace, that nowe since wee haue a HIGH PRIEST, who is touched with the feeling of our infirmities *Hebrew. 4. 15.* We haue entrance with confidence by faith of him. *Eph. 3. 12.* Now we may like *Elias* mount vp to heauen with a fire chariot of zeale, and now wee may like the foure and twenty Elders hauing golden Viols full of Odours, fall downe before the lambe, and

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and now like the Cherubins flutter with our wings displayed and spread about the Mercie-seat. Such trust haue wee through CHRIST to God-ward. For can we thinke he will repine to giue vs his mercies, his bounties, who hath daigned to take our frailties, our infirmities? & can we doubt he will be *συμπάσας* and compassionate, who we know is *ὑποπαθὴς* and of like passions? doe wee then grone vnder the burthen of our infirmities? the Apostle tells vs, wee haue a high Priest, who is touched with the feeling of our infirmities, and the Prophet tells vs, wee haue a Saviour, who hath taken vpon him our infirmities.

And certes, if the Logick rule faile not, to take ^{2.}ours is to take *All* ours: and here the rule failes not, ^{The extent}hee hath taken *All* our infirmities; all spirituall, of which *Esay* principally speakes, al corporal to which Saint *Mathew* applies it.

Strange, very strange doctrine, may some man re- ^{Objection.}plie, and fitly reple, to burthen CHRIST with *All* our infirmities; *All* of Soule, *All* of body. The Schoolemen ascribe ^h all fulnesse to him, fulnesse of sufficiency, fullnesse of prerogatiue, fullnesse of plentie, ^h *Omnimoda plenitudinem* fullnesse of influence: and it is a ¹ received rule, ^{num. rostat et copie. bona.} that, what is made by miracle, is more perfect then ^{Chry. in Ioan 2. hom. 21.}that is made by nature or arte, as CHRISTs wine in *Cana* was the best wine. And can we then surmise that CHRISTs soule so fairely full, now invested with all rich habits of grace, and (as the schoole teacheth) inioying blessed vision from the instant of his
con-

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„ conception, was tainted with guilt of sinne, was o-
 „ vercast with cloud of ignorance, was disquieted
 „ with rebellion of lust? can wee once imagine, that
 „ CHRISTS body so miraculously made, now clad with
 „ incorruption, and enriched with glory, and clarified
 „ with beauty, was euer affected with malady, or en-
 „ feebled with infirmity, or noted with deformity? doe
 „ we euer read that CHR IST lay languishing in a Con-
 „ sumption, or swolne with a Dropsie, or lame of the
 „ Goute? how then is this true, that he hath taken all
 our infirmities?

Answer.

I answer: He hath taken them all; but with distinction. For let not the covetous man (that in largeth his desire as the Hell) thinke CHR IST tooke his covetousnesse; hee was onely covetous of our saluation: Nor let the soule (which is blemished with staine of sinne) thinke hee tooke sinne or staine; this *Israelite* was without guile, and this Lamb was immaculate: Nor let any man thinke his body, which the holy Ghost had shaped to become a Sacrifice of a sweete savour in the nostrills of GOD, and which is personally vnited, was euer disfigured with blemish, or distorted with mishape, or distempered with diseases; this frame was proportioned in most equable Symmetry, and Correspondence of parts, and ^a the wood of this Arke was exempt from corruption. Although we are wholly corrupt, like the City of *Ierusalem*, from the sole of the foote to the head there is nothing sound in it. *Esa. 1.6.* Yet CHR IST is wholly pure, more pure then the bodie of *Absalon*, from the sole

^a *Theod. dial*
194. c. 19.

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sole of his foote to the top of his head there was no blemish in him. 2 Sam. 14. ^a Saint *Ierome* is bold to auerre, that his countenance caried hidden in it a star-like brightnesse, which revealing it selfe made both his disciples to followe him at the first sight, and his apprehenders to fall back-wards to the ground. No: wee must distinguish of infirmities, there are according to *Damascen* αἰνιδαῖσα πᾶσιν or *tudina* *enisa* which Saint *Austin* expoundeth *miserable*, or *damnable*; according to Bonauenture *Passibilitatis* or *inordinationis*, which *Aquinas* phraseth *Penall* or *culpable*: *Simpla Vetustas* or *dulpa*, saies Lombard, there are infirmities, either painfull without sinne, or sinfull with paine; CHRIST tooke those, not these. Those for in all things it behooued him to bee made like vnto his brethren. *Heb.* 2. 17. Not these, for he came not in sinfull flesh, but in the similitude of sinfull flesh. *Rom.* 8. 3. Againe, penall infirmities are eyther *detractibiles* (it is a Schooleterme) or *indetractibiles*: they are either personall to some men, as to be borne lame, or naturall to all men, as to be borne weake; CHRIST tooke these, not those. These, as being euidences of his humanity: not those, as being impediments in his function.

^a In *Palm.* 44.
Explan. ad
principiam.
quiddam fide-
rium. ibid. for-
ma eius lactei
coloris decore
illuxit & insig-
ni statua præ-
minuit. *Cassiod.*
in *Palm.* 45.

For instance of CHRISTs defects and infirmities if we suruay his outside, behold, his birth was ordinary, was meane, was meaner then ordinary, was extraordinary base: *Verbum non poterat fari* *verbum* cries Saint *Austin*, the Word an infant, a poore weake infant: the bread of life borne in *Bethlem*, which is by interpretation, the house of bread,

Instance in in-
firmities out-
ward.

C

but

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but such a poore house of bread, that there was scarce any bread in the house: he was made lower then the Angels, true indeed, for he was consoled with the beasts that perish: his birth (to say no more) so meane, that *Herod* and all *Ierusalem* had little reason to be troubled at the newes of it, and the wise-men who purposely iourneyed from the East to present gifts to a babe in a manger, a man would thinke these wise-men to haue beene men none of the wisest. In his life, behold, when he was to pay tribute, he was faine to fish for money, hee went in a coat without a Seame: we read he begged water to drinke, a loafe and a fish his best cheere; this was his wealth: his owne kins-folkes went to lay hands on him, thinking he had beene out of his wittes; here was his esteeme: for infirmities of bodie, he was weary, *Ioh. 4. 6.* he was hungry. *Matth. 4. 2.* he thirsted, *Ioh. 4. 7.* he wept, *Ioh. 11. 33.* In a word, ^a σὺ ὁπορώτατος ἦν ἐν ἡμετέροις, hee was compassed with infirmities, *Heb. 5. 2.* Search we now his inside and soule: in that we shall finde ignorance. For so ^b the Fathers teach, and so himselfe professeth, he knew not the day of iudgment; but yet with distinction, he had ignorance not of euill disposition, or mainteining false opinions, but of pure negation: not vincible ignorance, or of things he might know, but inuincible: not priuatiue ignorance, or of things he ought to know, but meere *nescience*: in brieft, ignorance, *integritatis non fomitis meram, non crassam*, he had simple ignorance, and not sinfull ignorance.

CHRIST had sadnesse, for so himselfe witnesseth
of

^a Ignat. ad
Trall. cp. 2.
Infirmities in-
ward, as

1.

Ignorance.

^b Damas. *πρ.*

98. l. 3.

Naz. 2. l. de fil.

2.
Sadnesse.

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of himselfe, *My soule is heavy to the death; Matt. 26.* the word is *περίλυτος* heavy round about : so that he was really sad [heavy] and extensiuely sad [round about] and intensiuely sad [to the death] such an intention of sadnesse, as neuer felt man aliue, euen to the death, not vntill, but vnto death, my soule is heavy round about vnto the death. But yet with distinction he had sadnesse as a temptation or afflictio, not as a sinne or transgression: and that temptation in respect of the first motions, not as the second, so as he was ^a affected, but not disturbed & ^b disordered therewith in his ^c inferior & sensuall will, not in his superior & reasonable will: or in his *θέλησις* and naturall, not in his *βούλησις* and deliberate will: and if in his superior, reasonable, and deliberate will he was sad, hee was therefore sad because he ^d would be sad, if it be said, he was troubled, *Iohn. 13. 21.* it is expounded he ^e troubled himselfe, *Iohn. 11. 33.* nor was his sadnesse ^f ruling reason, but ruled by reason: nor was it in respect of the end, which was redemption, but of the object, which was death: in brieft, he had painfull sadnesse, and not sinfull sadnesse.

CHRIST had feare, for so the ^g Fathers teach, & so himselfe bewrayeth, while he prayes the cup may passe frō him, & praies most passionatly as *Mathew 26. 39.* reports it, *O my Father*, as *Marke 14. 36.* recordeth, *Abba father*; *Abba*, ^h the language of the tender infant to his deere Father, and yet to make it more effectually by ingemination, he saith, *Abba Father*, if it be possible (so it is in *Mathew*) I, but it is not possible; yes, all things are possible vnto thee, (so *Saint Marke* hath it) *O my Father, Abba Father*,

^a *Turbantem nō perturbantem Bon.*

^b *De reſtitu- dine deieſtus,*

^c *Velleitate potius quā voluntate.*

^d *Bell.*

^e *Bern. Ser. de paſſ. & Aquin.*

^f *εὐαίσιον.*

^g *Subi. centi, nō p̄ſidens. Bon.*

^g *Iuſt. Marr.*

diſt. 2. de Ambr. 2. de

ſcd. 3. Dam. 39.

Hier. Aug.

^h *Idem quod*

latine pappus

Etalm in Mar.

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take this cup from mee. Sure as for sadnesse he did
Mar. 14. 33 *αὐτοῦ* and willing'y fainted : so for
 feare he did *ἐκθαμβήθη* and was euen astonished; but
 with distinction, he had naturall feare, not horrible

^a Hier. in Mat.
 26.

^b Aquin.

^c Non ex nolle
 absoluto, bene
 ex conditione.
 10. Bru.

^d Ut destructi-
 ua, non repara-
 tiua. Bru.

^e Ut dicit vo-
 luntatem vin-
 dicatorem ma-
 lesacti.

^f Bonavent.

^g Thom.

such as the damned haue. And that onely ^a *Secundū
 propassionem, non passionem* mouing him in his pur-
 pose, but not remouing him from his purpose,
 nor so had hee feare ^b as it imports vncertaine-
 ty of euent, but as the sensitiue appetite shunneth a
 thing terrible; especially death the greatest of ter-
 rors : nor yet did he pray simply against death, but
 against the cursed death of the crosse : nor did hee
 feare death ^c absolutely, but with condition *Matth.*
26. 39. If it be possible. *Luke 22. 42.* If thou wilt :
 nor as death was satisfactorie for our sinnes, but as
 it was ^d destructive of his life : in breefe, he had na-
 turall feare, and not sinfull feare.

CHRIST had anger, while he scourged the buyers
 and sellers out of the Temple; but with distinction,
 he had anger rather ^e as a will desirous to punish sin,
 then as a passion : if so, yet as it is a passion of ^f de-
 testation, not of reuenge : anger not like ours,
 preuenting his will, but following his will : anger
^g *Per zelum non per vitium*, inordinate anger did not
 possesse him, but the zeale of God his house did
 cate him vp : in brieffe he had zealous anger, and not
 sinnefull anger.

And such like,
^h *Ut condes-
 centis supponat
 condescendit.*
 Bon.

Anger, Feare, Sadnesse, Ignorance, all infirmi-
 ties he tooke, which were not ^h vnseemely for him
 and were expedient for vs : all which made for ap-
 parance of the truth of his humanity, or for accom-
 plishment

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plishment of the worke of redemption. And such were those, which are naturall and not personall (for hee tooke not the person of any Man, the Sonne of *Abraham*: but the nature of Man *Heb. 2.* the seede of *Abraham*) and such were those, which are painfull, and not sinfull: and euen sinfull infirmities hee tooke, since ^a τὸ ἀπερίκλητον ἀθεράπευτον whatsoeuer in ^a *Nazian: & Damasc.* man was not some way assumed was no way healed though hee tooke them not by waye of inherence and pollution, as the Sunne shining on noisome and filthy places is it selfe nor anoyed, nor defiled: yet by way of imputation, hee bare our sinnes *1. Pet. 2.* Yea was made sinne. *2. Cor. 5.* God imputed sinnes vnto him; and by way of reputation. *Marke. 15. 28.* *Cum iniquis reputatus est*, Man reputed him a sinner.

Now if any shall demand the cause or motiue which induced CHRIST to take those penall infirmities, the cause of taking is intimated in the word *Taken*: they were not in him deriued from nature, they were not inioyned him by command, they were not inflicted vpon him for punishment, they were not imposed on him of necessity; but they were taken by him in loue. If eyther command had vrged, or punishment forced him to it, then had he carried them, not taken them: if either Nature had framed, or necessity driuen him to it: then had they taken him, not he them. Indeed he had them by nature, and with necessity, by nature: but how? by nature ^b as it imports a Concomitance, nor as it betokens a Cause ^c together with nature, not of nature: with necessity: but how? ^d not a deriued necessity, but an assumed

^{3.} Cause of taking.

^b *Secundum concomitantiam, non causam, Bon.*

^c *Secundum similitudinem temporis, non ordinem necessarii consequtionis.*

^d *Thom. Assumptam, non contractam, Bon.*

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^b Scotus.

assumed: ^b not a necessity of constraint, but absolute, which absolute necessity was also Voluntarie, because of his owne accord he would needes be necessarily subiect to these infirmities. So that *Saint Austin* holdes true, telling vs hee had them, *non miseranda necessitate, sed miserrante Voluntate*, not necessarily deriuing them by property of nature, but freely assuming them, yea and the necessity of them by an act of will; his diuine will preuenting, and his humane will concurring.

^c In prelu-
dium vere in-
carnationis.
Iren. l. 4.

It is well obserued by *Xanchius*, that CHRIST to shewe his delight was to bee with the Children of men, had often before he was incarnate appeared in the visible shape of man: playing as it were the prologue to the act of his incarnation: but behold here hee comes indeed vpon the stage of the world, and beggerly clad, or rather naked, actes a base part, and represents infirmities. Sweete IESVS, was it not enough for thee to endowe vs with thy supernaturall riches, but thou must cloth thy selfe with our naturall nakednesse? was it not enough to assume our nature, and the properties belonging to that nature, and the actions issuing from those properties; but thou must co-assume the weakenesses of nature, of properties, of actions? in thy gospell thou commandest saying, take my yoake vpon you: in thy practise it seemeth thou takest our yoake vpon thee: Good Lord, if thou hadst but prayed to thy Father, hee would haue giuen thee more then twelue legions of Angels: if thy wrath had beene kindled, yea but a little, all the foundations of the world had beene discovered

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discovered at the blasting of the breath of thy displeasure : if it had so pleased thee, thou mightest without assumptious weakenesse, and by strong out-stretched arme, haue made thine enemies thy foote-stoole, and led captiuitie captiue. Doubtles had not this *Samson* bound himselfe with the cordes of his loue, those *Philistines* could neuer haue surprised him ; but this, euen this his good pleasure was, thus by this willing minoration and exinanition of himselfe to shew his greater condescension and dignation to vs, ^b *Sugit ubera qui regit sidera* ; and with the bright-burning flames of his loue to enkindle ^b *Augustin.* our greater affection and deuotion vnto him, ^c *quantò pro me uilior tantò mihi carior.* ^c *Bern.* In which regard it hath pleased the Holy Ghost to phrase, CHRIST s assuming of man-hood, a taking of flesh, denominating it not from the worthier parte, the soule, an Inanimation, but from the baser parte, the flesh, an Incarnation, and in this place to terme it, not a taking of our nature, but a taking of our infirmities.

The second
generall part.

We haue already seene great loue of CHRIST s in taking our infirmities : wee are yet in fewe words to see greater loue of CHRIST s in carrying our Sorrowes. There GOD was clothed with the vaile of flesh ; here GOD is compassed with the shadowe of death : there was earth, earth, earth. *Hier. 22. 29.* hee was borne ; here is woe, woe, woe, *Reuel. 8. 13.* hee hath borne : there he tooke the infirmities of our fraile nature ; here hee vndergoes the penalty of our sinfull nature : there hee came in the forme
of

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^b Bern. Ser. in
scr. 4. heb. d.
pen.
^c Ser. de pass.

of a servant, and was subiect, and was bound; here he comes in the forme of ^b a bad servant, and is beaten, and is crucified. For he carries *Sorrowes* and (if I may so speake, for ^c *Saint Bern.* hath spoken) he runs thorough the briers of passions, & like *Jonas* is plunged into the maine deepe of *Sorrowes*, and swallowed by the Whale of death.

Sorrowes or
paines.

Wherin, because this theme hath beene admirably discoursed and discuffed, *opus diei in die sua*, by a *NON SICVT* of inuention and iudgment, and also to spare eies as well as eares, I list not recompt at large the seueralls of his Passion, frō his agony in one garden to his buriall in another garden. I stand not vpon that which yet hee stood much vpon, his traueill's in preaching, his wearinesse in travailling, his watchings while he prayed, his temptings while hee fasted, his teares while hee pittied; what should I tell of the deniall and treason, cowardly deniall, Deuillish Treason of his owne *Apostles*? how *Peter* at the tender voice of a maide abiured him, whome at his powrefull Voice he had forsaken all to followe: (O *Peter* thy hands might well be warmed at the fire, but sure thy devotion was cold in the mouth *Luc. 22. 55.* but yet *Peter*, albeit hee denied him there for feare, hee had followed him thither for loue, and hee wept bitterly, and so *delevit quod deservit*, he washed away his faulte with the baptisme of his teares. But *Iudas* that second serpent, betraied *CHRIST* that second *Adam* in the Garden so strangely, that the *E-vangelist* may wel point it out with a double *E C C E*. *Mar. 14.* Being drunke with poison, while hee thirsts after

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after gaine, and the strong armed man, not forcibly breaking into, but familiarly entring into his heart, (so sayes the spirit of God, *Luc. 22. 3.* Satan entred into *Iudas*) he sels him that came to redeeme the whole world: and whereas a poore box of ointment he had valued at three hundred pence, and more; *Iho. 12. 5.* *Mar. 14. 5.* this pretious ointment, *Cant. 1. 2.* whose name is a sweet smelling ointment, powred out, and himselfe anointed with the oyle of gladnesse aboue his fellows, he prizes at *decorum pretium*, a goodly price surely; *Job. 11. 13.* nay, sets no price, but takes their first offer, euen thirty pence. So heinouly base, and basely heinous a fact, that in reuenge thereof at the destruction of *Ierusalem*, cleane contrary, thirty *Iewes* are reported to haue beene sold for one penny. Thus not a stranger, *etiam tu o Brute*, but it was euen thou my companion sayes the Prophet; *homo pacis mea*, *Iudas* one of the twelue, *magnificauit super me supplantationem*, hath lifted his heele against his Maister and Maker, ^b & officio san- ^{b Aug. Ser. 117.} guinem fundit & pignore vulnus infligit, and betraied the Sonne of man with a kisse (*timeo Danaos & donaferentes*, an enemies kisses are wounds.) I purpose not to aggrauate the despight of his enemies, how the *Iewes* with ioint consent cried, not *HIM* but *Barabas*, at whose birth the Angels had sung, not vnto vs, but vnto thy name giue the glory; and so the builders, those who pretended skill in discerning stones, refused this pretious Stone, this head-stone of the corner: how they crowned him, as neuer was King besides, with a (dolefull shall I terme it,

D

or

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^b & compun-
gentes coro-
nant & illu-
dent & ador-
ant, Ambr. in
Luc. l. 10, s. 23.

^c Quasi lepro-
sum. Esa. 53. 4.

^d Chryl in
Ioan. hum. 83.

^e Quid dicam
in cruce[m] tol-
lere? Orat. in
Ver. 7.

or shamefull?) diademe euen a crowne of thornes;
strange deuise! thornes to ^b torment H I M, crowne
to delude H I M. How that face, into which the An-
gells desire to looke, they so deformed, that, whome
the Spouse calleth *Cant.* 5. 10. a goodly person a-
mong ten thousand, of him *Esay* may verifie 53. 2.
hath nether beauty nor fauour, and by reason of his
diuerſe-coloured blowes, and spittings, and stripes,
and wounds, and goare, he seemeth ^c as it were in a
Leprosie: how, if at any time he had mercie shewed
him, it was mercie as mercilesse as cruelty it selfe;
for *Pilate* to ^d incoue the Iewes to pittie, stript him
not so much of his clothes as of his skinne by cru-
ell scourging (if *Vincentius* say true,) scourging
with thornes, scourging with ropes; scourging
with chaines. I will not talke of that, at which him-
selfe was silent, his condemnation, whereby the
Lord of life was deliuered to the power of death:
nor will I dilate of his crucifying, so painefull a
death that without any deadly wound it killed him
with very paine, and so heinous a death that *Tul-*
ly himselfe wants words to expresse it, and is for-
ced to a ^e *quid dicam?* and yet this made more hei-
nous and painefull by barbarous and sauage cir-
cumſtance, while at that very time in which hee
had deliuered their Fathers from the house of
Egyptian bondage, they crucified H I M, and as vn-
worthy to breath his last, within the holy Citie they
crucified him without the gates; and whome *Esay*
ſawe attended with Angells [*Caeleſtibus*] they con-
ſorted with thieues [*Sceleſtis*] and that people, to
whom

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whome hee had formerly giuen water out of a rock; and among whome hee had lately turned Water into wine, compelled him to drinke gall and vineger.

I haue not yet mentioned his sweating of blood in thicke drops ^a proportionable to his Sorrowe, so that it trickled downe to the ground in the garden <sup>a Magnus an-
gor gutt: e
grosse lani:
Con.</sup> (Luc. 22. 44. a strange watering of a garden!) this second *Adam* got his bread where-with to nourish our soules in the bloudie sweate of his browes; yea of his whole Body, fainting as it were in a bath of his owne blood, and weeping not ^b onely with <sup>b Bern. Ser. 3
de ram. pal.</sup> his eyes, but euen with all his members.

I leaue his Soule drinking vp the cup of Sorrowe, sheere! without any tempering of comfort, while ^c the Deity sequestred it selfe: his Body (of all other the most tender) as beeing shaped of Virgin-substance without commixture of the male nature, and yet the most sensible partes of this most tender Bodie bored and magnled; so bored, and so mangled, that now ^d not so much his members, as ^{d Cyp. 2. l.} his wounds, were tortured: his feete before washed ^e with teares, now teared with nailes. I disdaine to recompt their vile vsages insuing, howe they parted his garments, ^f by which he had wrought miracles: nor with his death did their malice die, but <sup>e Chrys. in
Mat. 27.</sup> a Souldier pierced his side with such a broad deepe wound, ^f that *Thomas* might put his hand ^{f August.} in it. If I would followe the Friers curious speculations, and pretended reuelations, I might particularly number vnto you his stripes amounting

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^a *Cost. med.* 24 as ^a some haue reported, to 5400. as ^b others say
^b *Did. veg.* to 5370. as yet ^c others hold to 4000. at least as the
^c *Granat.* custome according to the number of the band of
fouldiers proueth to 660. his head by the crowne of
^d *Olor. de* thornes bored with ^d 72. wounds: his five maine
^e *passi.* wounds: his ^e six times sheading his pretious blood:
^e *In circum:* his seauen speeches on the crosse: these I might
^e *or t. coron:* summe and totall in iust accompt; but since *Paupere*
^e *flagel: crucif:* *ris est numerare pecus*, numbring is an argument of
^e *lanc.* pouerty, it would much detract from the infinite
plenty of CHRIST'S Sorrowes. And therefore to
let passe these, and euery one of these, & many more
then these, it is too too cleare that *Saint Bernard*
sayes, *dixit multa gessit mira, pertulit dura, dura verba*
duriora verbera, durissima supplicia; pertulit dura, he
hath caried *Sorrowes*. *Sorrowes*; so one transla-
tion reades it, these are of the Soule: another
reades it *Paines*, and these may bee of the body;
whether wee regard his disconsolate Soule, or his
tender Body, a *Sorrowfull* and a *painefull* Passion.
So incredibly Sorrowfull, that *Esay* may well
preface to these Sorrowes, 53. 1. Who will bee-
leeue our reporte? So intolerably painefull, that
each one of these paines may iustly bee a martir-
dome: So Sorrowfull and so painfull that *Esay* may
fityly surname CHRIST *Virum dolorum*, a man of
Sorrowes, and *Bernard* may call this time *hebdoma-*
dam penosam, a weeke of paines.

And yet for all the Sorrowes and paines, the sor-
rowfulnesse and painefulnesse hee caried it pati-
His patience. ently, the Text sayes hee *CARIED* Sorrowes or
paines:

paines : amid the thornes of Paines sprung the
 rose of Patience , and I shall not neede to set out
 the rarenesse of this , since I haue already set downe
 the griuoufnesse of those . It is like the badde
 spirits , whome hee had often dispossessed of mens
 Soules and Bodies , obstinate in malice , plotted
 most exquisite torments of purpose to bee re-
 uenged on him . For so *Saint Luke* had intimated
 vnto vs , that the Diuill hauing ended all his rēp-
 ting, departed from him ^a for a season , *Luk. 4. 13.*
 till opportunity should serue, and nowe here hee ^a ἀπῆλκετο
 thought it serued : but CHRIST defeated the Di-
 uills plots, hee bore the paines; yea, *tulit et pertulit*
 hee did both beare them and out beare them, *Subijt*
& subegit hee did both vndergoe them , and ouer-
 come them . In his teaching it is sayd hee opened
 his mouth in parables; but at his cōdemning it is said
 hee opened not his mouth : notwithstanding hee
 was so despightfully vsed by *Caiphas* , who ^b had ^b *Ioseph. ant.*
 bought the Priest-hood for that yeare of *Herod*, and
 though the iudge of quick and dead was condem-
 ned to death by *Pilate* an vnrighteous iudge; yea by
 the same iudge acquitted of guilt, & yet condemned
 to punishment; and this not according to the letter
 of the the Lawe, but *Luk. 23. 25.* at the pleasure
 of the tormentors; yet for all this (as some con-
 iecture, least by his eloquence he should haue esca-
 ped death) hee opened not his mouth; in so much
 that the Iudge, who vniustly condemned him, iustly
 admired this . At their reuillings hee was deafe and
 dumbe, that had cured their dumbe and their deafe.

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^a Bern. in heb
per.

^b In Luk. l. 110
c. 23.

^c Supplicii sui
i pfe gestator
Leo Ser. 8.

^d Tremel:
Vul. latin.

at his crucifying those rauening Woules preyed vp-
on him, *homo homini lupus*; this gentle Lambe prai-
ed for them, *homo homini Deus*; he prayed ^a *ignosce*
for them, *Father forgive them*, who had cryed *cruci-*
fige on him, *crucify him*, *crucife him*. At his dying his
soule was not taken from him like the rich *Epicures*
in the Gospell but he layde downe his Life, and he
commended his Spirit, and he gaue vp the Ghost,
Tradidit spiritum sayes Saint Iohn, *emisit spiritum*,
sayes Saint Mathew, *emisit*, *non amisit* as ^b Saint Am-
brose comments, hee sent his spirit out of his body
as Noah sent his Doue out of the Arke: and when
as the very Earth, though by nature vnmouable,
quaked for horreur of the fact, and the whole course
of nature was out of course, for that the Life of
Nature was depriued of life, yet he, *Perdixit vi-*
tam ne perderet obedientiam hee gaue vp the Ghost.
Well might the Doue, a Bird, which hath noe
gall, light vpon this Lambe of GOD, which o-
pened not his mouth. Milde Doue! mecke Lambe!
patiently and peaceably, mildely and meckely hee
caried painefull and pangfull, heynous and heavy
sorrowes, yea materially, *Iohn. 19. 17.* hee carried
his ^c owne punishment and crosse, like *Isack* who
carried the woode on his shoulders, where-with
himselfe was designed to be sacrificed: take it how
you please, Portor-like, *Baiulauit dolores* (if from
the length of the word I may allude to the length
of his sorrowes) not *tulit* but ^d *Baiulauit*, and ^e *porta-*
uit, they were long in him, and he in them, he carri-
ed and indured sorrowes.

And

OF IESVS CHRIST.

And yet for all this they were none of his owne.
for although Saint *John* sayes truly, *John. 19. 17.*
Baiulans sibi crucem, hee carried his owne Crosse;
yet *S. Ambrosse* expounds it *Doles Domine non tua,*
sed mea vulnera, hee carried OVR sorrowes. Many
faithfull Martyrs we reade of, that haue carried hea-
uie sorrowes: but this is CHRISTs prerogatiue pec-
uliar to haue, carried OVR sorrowes. These here
were ours; ours by desert.

Alasse hee was innocent, though for vs hee was
made sinne, yet himselfe knew no sinne: and if the
Tormenters should say as once they did *Luk. 22. 64.*
prophesie, *Who is it that smote thee*, wee may
quickly become Prophets and answer for him, OVR
sinnes smote him. Euery one of vs might crie with
Inas, *Propter me hac tempestas*, take mee and cast
mee into the sea. *Jonas 1. 12.* but behold CHRIST
IESVS cries louder, *in me conuertite ferrum*, if you
seeke mee, let these goe their way. *John 18. 8.* And
so, *Sine nostris meritis, imo cum nostris demeritis*, as
Saint *Ambrose* speaketh: where sinne was plentious,
Grace being more plentious, As Saint *Paul* spea-
keth, this Lambe sacrificeth himselfe vpon the
Altar of the Crosse for our benefite *Tanto dig-*
nantius quanto pro minus dignis: with so much the
more worthy loue, by how much lesse worthy wee
were of loue.

Now as aromaticall perfumes bruised in peeces,
so this loue beeing discoursed in particulars will bee
then most odoriferous and fragrant. To begin with
his Disciples, so dearly he tendered, and so tenderly
loued

in Luk. 1. 10

22.

3.

His compassi-
on.

*h. Ber super
Cant. ser. 15.*

In particular.

To his Dis-
ciples.

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ἁποκαταστασις
 Avulsus, Luk.
 22, 41.
 Mar. 1. 17.

loved them, that if vpon vrgent occasion of important busines, euen to pray; yea and that for taking away the distastefull cup of that death from him, he was to part from his disciples for a time, the Text sayes, *"He was plucked from them"*; not seuered and separated, but pulled and plucked like a tree by the roote, from the kindly soile. Strange! he *"Whose shooes latchet Iohn Baptist is not worthy to stoop downe and vnloose"*, hee stoopeth downe, and washeth the feete of his Disciples: yet stranger; the feete of *Iudas*, who he fore-knew and fore-told (though not by name, to salue his credite) should betray him, and cause his feete to bee nayled to the crosse, yet hee washed the feete of *Iudas* and, as *S. Origen* supposeth, he washed them first of all, and like enough he washed them with teares: sure, what hee would not do to Satan for the glory of the whole world, that he did to *Iudas* for loue, hee stooped downe before him, & washed his feete. Yea, most strange! when the Traytor dissemblingly call'd him Maister, a Title of honour; hee saluted him kindly, Friend, an appellation of loue: and with those lips, in which there was found no guile, he kissed those lippes, vnder which, was the poyson of Aspes. Nor was hee lesse compassionate to *Peter*, who by abiuring him, had preiudged his cause, and fore-condemned him: but as once when hee walked vpon the Water, and began to sinke, *CHRIST* vp-held him with an out-stretched arme; so now when he walked in the paths of death, and was nigh swallowed in the gulfes of perdition, *CHRIST* saued him with a respecting
 and

OF IESVS CHRIST.

and recalling and reelayming eye.

Nor is this loue confined to his Disciples, but
deriueth it selfe euen to strangers, while some report
that the Souldier, who pierced his side, after-ward
through CHRISTs loue, working in him by his spirit,
became a Christian, a Professor, proued a Bishop,
a ^p Martyr. The thiefe on the Crosse, though a no-
ted malefactor, yet if once he crie, Lord remem-
ber me when &c. CHRIST answers immediatly, [*I*
say vnto thee] and promises [*thou shalt*] and scales
vp his promise [*Verily*] and promises more then is
asked [*paradise*] and promises presently beeing as-
ked indefinitely [*this day*] *Verily I say vnto thee, this*
day shalt thou be with mee in Paradise.

To strangers

^p Chry. in
Mat. hom. 88.

These were but strangers: marke his loue to his
Crucifiers, they curse and execrate themselues; yea
and their posterity *Mat. 27. 25. His bloud be vpon vs*
and our children: he prayes for them; yea before he
rewards the beleeuing Thiefe, *hodie mecum*, nay, be-
fore he disposes of his deare Mother, *Ecce mater*, nay
before he takes care for himself, *Days meus*, he praies
for his crucifiers; whom yet he nameth not crucifi-
ers, but *them*, *Father forgive them*: and to make it
as it were more effectuell, he seconds his praier with
a reason (which yet he did not praying for himselfe
in the garden) *for they know not what they doe*. The
meditation hereof makes a holy Father breake forth
into passion, how Lord, how wilt thou drench
those that loue thee in the streame of thy pleasures,
who doe st so embalme these that crucifie thee, with
the oyle of thy mercy?

To his cruci-
fiers:

^p Bern. lib. 2.

^{penn.}

E

Nor

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To mankind,

Nor is CHRIST's loue only great intensiuely, intensiuely to his Disciples, intensiuely to those strangers, intensiuely to these Crucifiers; but great it is both intensiuely, & extensiuely to all mankind; while he had giuen that which he did not owe vs, and forgiven that which we owed him, and, after wee had borne armes against him, hee hath embraced vs in the armes of his mercy, and to make seruants brothers and exiles Kings, hath made himselfe the by-word of the people, and the curse of the lawe, and the life of all men; hath giuen his own to purchase all mens. And that so chearefully giuen, that the loue and manner of giuing is far greater, then this greatest gift; his compassion then his passion.

^a Ambr. in luc.
l. 10. c. 23.

The manner
of his louing.
supra opus Co
arctat Luk. 12.
50.

Shall I say he resolues to die? himselfe tells mee more, that he is ^b streighted and greened till he doe dye: if *Iudas* slack, hee hastens him *Ioh. 13. 27.* that thou doest do quickly: if *Peter* dissuade him from dying, though before he called him blessed, he will now call him *Mat. 16. 23.* *Sathan* he accompts his passion but a iourney *Ioh. 7. 33.* *I go vnto him that sent me*: I but a iourney may seeme tedious; behold then he accompts it a baptisme, which is but a sprinkling, at most a washing *Luk. 12. 50.* *I must be baptized with a baptisme*: yea, he does accompt it as easie as to drinke, yea, it is meate and drinke, to him to dye for vs, *Ioh. 4. 32.* I haue meate to eate which ye know not of, and *Ioh. 18. 11.* *Shall I not drinke of the cuppe which my Father hath giuen mee?* Hee sayes not, I will, but with Emphaticall vehemence, shall I not; not taste & sippe of it; but drinke of it, and drink it

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it of, shall I not drinke of the cup? I cannot omit that which the Gospell hath, naming that howre *Ioh. 8. 20. His howre*: as if in that hee were to inioye his longing: and what himselfe there adde-
 deth, terming his passion *verse. 28. His exaltation.* May it please you take note of the circumstan-
 ces; his blond was so desirous, and euen coue-
 rous, and (if it be lawfull so to say) ambitious
 of effusion, that it could not bee conteyned with-
 in the precincts of his veynes, but of his owne
 accord sweate and issued out: and when hee
 was to bee betrayed, in token of loue, he would
 needes be betrayed with a kisse, which is the to-
 ken of loue, and as it were to meete death halfe
 way: *Procesit* hee went forth, and hee glories so
 much in the sauing name IESVS, that so soone as
 they tell him, they seeke IESVS of *Nazareth*,
 he presently answers, I AM HEE. Goe wee now
 along with him to his Crosse, and obserue him a
 while: there when hee prayed [MY GOD, MY
 GOD] Hee might haue prayed in silence, but
 remembring he was OVR teacher hee cryed with
 a loud voice: when hee cryed I THIRST, it may
 bee probablye presumed, that his thirst proceed
 not so much from his drynesse as from his
 loue, nor did hee thirst so much for drinke, as
 for OVR Saluation: at his dying to shewe hee
 was and will bee readye to incline in fauour to
 vs, hee dyed *inclinato capite*, bowing downe his
 head, and (as it may seeme) calling for death, which

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otherwise for feare (saith *Nazianzen*) durst not approach him, he died crying with a loude voice. *What shall I, what need I, what can I say more?* this much, such was his loue, that, if it had beene needfull, hee would haue beene dying for vs vntill the day of iudgment; I will yet say more, such and so much was his loue to men, as they themselues many of them accompt madnesse: *S. Paul* calls it *much*, & as the vulgar Latin reads it, too much loue. Who can expresse, who can value, who can conceiue *Qualiter prauenerit nos, venerit ad nos, subuenerit nobis?* O the loue it selfe of none but such a louer as is loue himselfe.

Eph. 2. 4.
Nimiam caritatem.
^a Bern.
Vse of duty.

^b *Sponsus sanguinum, Ber.*

Thus, to draw toward conclusion, ^b we see CHRIST IESVS that ^b bride-grome of bloud celebrates a marriage with his Church vpon the geniall bed of the crosse, his head resting vpon a pillow of thornes, and himselfe attired with the rich wedding garment of loue. We are CHRISTs Church, & loue is the load-stone of loue, and no man so Iron-harted, but the load-stone of such loue may draw him. This King exacts no tribute but loue, requires no homage but loue, inioynes no duty but loue, expects no requitall but loue, and, though he haue remitted all other debts, this one he will not remit: owe nothing but loue. Let the Church therefore (as the spouse in the *Canticles*) be sick and faint for loue: and let alway the fire of zealous loue preserued and nourished with the fewell of CHRISTs crosse, burne and flame vpon the altars of our hearts. Do we heare ioynly that CHRIST was borne and was crucified? Let
not,

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not, *o* let not CHRIST be crucified by vs againe, *Hebr. 6. 6.* but let vs bee crucified with CHRIST, *Gal. 2. 20.* and let him, *o* let him bee borne in vs againe. *Gal. 4. 19.* Let vs not with the vncleane spirits crie, what haue we to do with thee *o* IESVS of *Nazareth*; *Mar. 1.* and yet they also confessed him to be the Sonne of GOD: but let vs with the good Angels (and yet he was not their redeemer) sing at his birth, yea sing and play, *Corde & chordis, fide & fidebus* with heart and hand, and harpe, this Song of ioy and iouissance, and iollitie, *Glory to GOD on high*; and at his death with the same quire of heauenly musitions, chaunt out hymnes of praise to the Lambe that is killed. *Reuel. 2.* Seuerally, do we heare Christs birth or Assumption, although we cannot with the Starre runne to him, nor with *Elizabets* babe spring in the wombe, nor with *Simeon* take him vp in our armes; yet let vs with the Prophetesse *Anna* confesse him, and with the watchful Shepheards glorify GOD for him; yea more, let vs with the wise-men in the Gospel, being inlightened & guided with the Starre of grace, come and present gifts vnto him, Gold, Frankincense, and Myrhe: we shall not need to fetch gold from *Ophir*, but the Gold of pure faith, which will abide the fierie tryall, and Frankincens by exhaling the sweete perfume of deuoute pray-ers, and Myrhe, by dropping and distilling the bitter, but pretious teares of repentance. Doe wee heare CHRISTs Death or Passion? if any man be not so forward as the Wise-men, to acknowledge him in the Stable; yet let him not bee more back-

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ward then the Thiefe, who confessed him on the Crosse. Let vs not accompt the bloud of the Testament an vnholly thing, and cōmit vncleannesse with greedinesse, like those that are enemies of his crosse: but let vs bathe our soules in that purple streame, and haue our fruite vnto holinesse, like those that are conformable to his death.

Let no man deceiue himselfe, and hold it sufficient, to weepe in commiseration of **CHRISTS** paines: the Virgin-Mother^b wee read, stood by the crosse, we do not read she wept by the Crosse; and yet if thine Head sweat clots and powre streams of bloud, thine eyes may well shed droppes of teares; if not for his paynes, yet for thine owne finnes. The true fruit gathered of the Tree of **CHRISTS** Crosse is our imitation of **CHRISTS** example. If therefore he the Captaine and finisher of **OV**R faith, Who is the mirrour of suffering and the meede of sufferers, if hee suffered and so entered into his glory: then wee must beare triall if wee will carry away triumph; and trauaile by the Wildernesse of Sorrowe, into the land of promise, and (if neede require) sayle through a redde sea of bloud vnto the wished hauen of **HEAVEN**. If hee were crowned with Thornes (a lilly among Thornes) bewee also crowned not with^a flowers, not with Thornes, namely with the^b roughnesse & sharpenesse of a Godly life. As **GODFREY** of **BVLLEN** the first proclaymed Christian King of **IERVSALEM** refused to bee crowned there, adding it was vnfit the seruants Head should there bee crowned

^a Stantem lego,
fientem non
lego, Ambr. de
ob. Val.

^b οὐκ ἀνέσθαι
οὐκ ἀνέσθαι.
Clem. ped. 2. 8
οὐκ ἀνέσθαι τοῦ
κτθδν βίη
Naz. 115 γαρ.
σω].

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Crowned with Gold, where the Maisters had beene crowned with Thornes: the same resolution moralized let vs carry, and accompt it a shame for the member ^e to bee delicately pampered vnder a Head gored with thornes, but so liue, as the life of the members ^d may bee the Crowne of the Head, and not our finnes the prickels of the thornes. ^{e Bern.} ^{August. ser.} 114.

When we read at CHRISTs death, that the vaile of the Temple was rent, and the Graues opened themselues, and the stones were clouen, if we can not become as the noble vayle of the Temple (and yet we should bee temples of the Holy Ghost) which rent in twaine from top to bottome; at lest let vs equall the flinking Graues that opened, and let the Graues of ovr Soules, dead in sinne, send forth their dead: and if wee cannot haue fleshie hearts, as the Prophete speaketh, yet, in this point let vs haue stony hearts, to be clouen at the meditation of the Passion of CHRIST. O let ovr hearts abound with the meditation of his passion, and let our mouths speake out of the abundance of our hearts.

O diuine fountaine of meditation, flowing with waters of comfort by the pathes of righteousness! as ^{Vse of com- fort.} Philip inuites Nathanael, come & see; as David proclaimeth, *tast and see how gracious the Lord is.* Behold that which *Iudas* sold and the Iewes bought, that hath *Iudas* lost, and wee haue gayned, euen CHRIST himselfe, who in his passion as he ^{e C. emp. l.} is ^{1. cap. 9.} *μυλωνος*, and of bountifull largesse so hee is *μυλωνος* and of vnualueable profite, while hee being

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ing abased and abused hath aduanced and aduantaged vs, and according to the riches of his grace out of sencelesse stones hath raised vp vs Children to *Abraham*, and, whereas before we sate in the shadowe of death, hath giuen vs possession of the Land of the liuing. Cheere vp therefore O drooping soule what euer thou art: doth Sathan tempt thee, and attempt to plunge thee into a gulse of dispaire? is thy conscience wel-nigh ouerwhelmed with a sea of GODS wrath? feare not Satan, see CHRIST hanging in theaire to ^b cast downe the Prince of the aire: feare not wrath, heare CHRISTs bloud speaking better things then the bloud of *Abel*, and crying not for reuenge, but for pardon of his brother: doe but present this *Iosephs* coate dipped and died in bloud to his Father, and hee will acknowledge it. Art thou a thiefe? while thou art an impenitent sinner, thou art; for thou robbest GOD of his honour, the Church of a member, thy soule of life: Loe for thy comfort, CHRIST would needes bee crucified among sinners and thieues, to signifie his mercy, to sinners and to Thieues: do but crie with the beleeuing thiefe, Lord remember mee, and be crucified with CHRIST, not as hee was, but as *Saint Paul* teacheth: *Gal. 2. 20.* and then like ^c a thiefe thou shalt steale, yea take by violence the kingdome of heauen, and with that thiefe bee assured of paradise, it is the ^d honour of Paradise to haue such a Lord, as can make a very thiefe worthy the ioyes thereof, desire wee sauing grace? the Cherubins doe not so shadowe the mercie-seate, but that it darter out soueraigne

^b Aret.

^c *Coeleste Pura.*
tur imperium
Chry. de latr.
hom. 2.

^d *Aug. Str.*
130.

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foueraigne influences of sauing grace. Stand we in
 want of mercy? then follow wee *S^t Bernards* practise
Quod ex me mihi deest, usurpo ex visceribus Domini; ^{a Sup. Can. Ser. 61.}
qua misericordia affluunt, and lest the current of his
 mercifull bowels should be dammed vp, or lest hap-
 pily hee should referue any bloud vnshed for our
 sakes ^b *Non desunt foramina, per quae effluat:* Lo they ^b *ibid.*
 haue pierced or (according to the latine reading)
Ioh. 19. 34. opened his side with a Speare, from
 which issue Blood and Water, ^c Water to cleanse,
 Blood to redeeme: two Sacramentall riuers of Pa-
 radice, making glad the City of GOD, and flee-
 ping the whole World with a rich veine of Liuing ^c *Aqua quae diluat, sanguis qui reanimat.*
 Water. The Doue may build her a nest in these ^{Ambr. in luk. l. 10. c. 23.}
Cant. 2. holes of the rocke: ^d the holes of the rocke ^{a Bern. sup. Can. ser. 61.}
 are the wounds of CHRIST, for CHRIST is the
 Rock: the faithfull soule is the Doue, be yee simple
 as Doves: the faithfull soule by deuout meditation
 may build vpon CHRIST, and hide it selfe in his
 wounds which are open for entrance. The man that
 thus applyeth CHRIST passion, he may crie, and
 crie ioyfully, and truely crye, thy Death O LORD,
 is my Byrth, thy Crowne of Thornes, my Garland,
 the Woundes of thy Body, the Starres of my Fir-
 mament: thy bitter mirrhe refresheth mee, thy
 stripes heale mee: and thy bloud clenseth me: Mount
 Caluary is to me, the Place of refuge, the Sanctuary
 of mercy, the Land of promise, the Garden of Pa-
 radice: thy Crosse is to mee the wood, sweetning
 the bitter waters of *Marah*, the Arke of the Coue-
 nant, the Tree of life, the Ladder of *Iacob*, the gate

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of Heauen, the trophey of Victory, the chariot of
Triumph, the monument of Saluation.

From the ef-
ficacy, & cer-
tainty.

b δεξασθαι puta-
time.
c αληθως ηγου
δοκουμεν. ep. 2.
ad Tral.

Saint Chrysostome notes that the very aire was per-
fumed with the fragrant odour of this Lamb when
he was sacrificed, and that the very earth was clen-
sed with the bloud that streamed from his sides; and yet
hee came not to perfume the aire, hee came not to
clens the Eearth: but he came to seeke and saue the
lost sheepe of *Israell*, hee came to take their infirmi-
ties, to cary their Sorrowes; and their infirmities &
their Sorrowes, he *hath* taken and *hath* carried: sure-
ly not as *Marcion* ^b auouched, imaginarily, but as
Ignatius teacheth, really: Surely saies the Prophet
he *hath* taken: yea and that long before he had taken.
Such is the priuiledge of propheticall history, that it
speakes in the preter-tence of the future time: and
such the vertue of *CHRIST*s merite that *prius pro-*
fuit quam fuit, it was effectuell and helpfull, before
it was actuall and existent. For howsoeuer indeede
CHRIST was anointed with the Oile of his Fathers
decree to the function of the mediatour from before
the foundation of the world & the Sons of men; yet
was this light reuealed in the dispensation of the
fulnesse of times aboue seauen hundred yeares after
this prophecy: and yet aboue seauen hundred yeares
before hee had or taken or caried, Surely, saies the
Prophet, surely he *hath* taken our infirmities, & car-
ried our Sorrowes. And sure albeit the Prophet had
bin silent in this point, concerning *CHRIST*s infirmi-
ties and sorrowes; yet the newe Starre appearing at
his birth, peculiarly termed *Mat. 2. 2.* his Starre, so
bright,

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bright, that ^a the sunne in the day-time obscured it ^a *Iansen, con:*
 not: so strange, that it had both ^b station and motion, ^{c. 9.}
 as occasion serued; so happy, that the Colledge ^c of ^b *Bas. its ary.*
 Priests liuing then at *Rome*, iudged it a soueraigne ^c *Mornæ de*
 beneficiall starre to mankind; this very Starre pointed ^{ver. rel. c. 34.}
 at this truth, that GOD was borne, & tooke our
 infirmities: the strange Eclipse scene at his death,
 solemnizing as it were his exequies in so miracu-
 lous dismall manner, that ^d the Moone being at the ^d *Dionys. ep.*
 full, and the day at the midst, it vailed the face of the
 Sunne with a Sable mantle, three houres together,
 which made *Dionysius* of *Athens* to crie out, *Now the*
GOD of Nature suffers; this very Eclipse shadowed
 out this truth, that GOD died, & caried our sorrows.

OVR sorrowes: this benefit of grace is not appropri-
 ate to the Iewes; though the graine dyes in *Indea*, ^{From the ge-}
 yet the corne rises among the nations, and though ^{neralitic.}
S. Mathew. I. deriues CHRISTs line but from *A-*
braham, yet *S. Luke. 3.* fetches it from *Adam*, and
 IESVS CHRIST hath as well a *Greeke* name
 CHRIST, as an *Hebrew* name IESVS, and CHRIST
 is noted to dye with his hands dispred and displaid,
 as ^e calling the *Jewes* with one hand, and the *Gentils*. ^{Aret.}
 with the other, and now the vayle of the *Iewish*
 Temple is rent, and the partition-wall is ruined,
 and CHRIST is *OVR*. *OVR sorrowes*: not the
 sorrowes of some of vs, but of vs all (howsoeuer
 the Prophet saith not of some least any despaire,
 or of all men, least any presume, but indefinitely
OVR) while the title of the Crosse was in the
 three most common tongues, and CHRIST dyed
 F 2 with

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^a Sedal. *pas.*
chap. l. 3. c. 13.

with his body ^a extended toward the fower quarters of the world, and hanging amidst the Elements, as dying for the good of the whole world; sufficiently for ALL, but effectually to the *Israel* that is of GOD, a remnant according to the election of Grace. And thus, he is effectual to all Persons, and to all Times; to all persons, to vs: vnto vs a Child is borne, and vnto vs a Sonne is giuen, *Esa. 9. 6.* To you, to you is borne a Saviour. *Luk. 2. 11.* to them, they that dwelled in the land of the shadowe of death vpon them hath the light shined. *Esa. 9. 2.* To all times, to the time past, he hath taken, in this *chap. vers. 4.* To the time present, he is dispised. *vers. 3.* To the time to come, hee shall growe vp. *vers. 2.* He that WAS, and IS, and IS TO COME. *Reuel. 1. 8.* Hee hath deliuered vs from death, and doth deliuer, and will deliuer. *2. Cor. 1.* hee hath taken and carried, doth and will take and carry effectually both OVR and YOVR and THEIR infirmities and sorrowes, all OVR infirmities and sorrowes, and the infirmities and sorrowes, of vs all.

The conclu-
sion.

To seale vp this discourse, since now IESVS is crucified, as charity doth communicate and say, he carried OVR sorrowes; so let Faith appropriate and cry, he carried MY sorrowes, *Bone IESVS esto mihi* IESVS Good IESVS make good, thy good Name IESVS vnto mee. The Spouse in the *Canticles* surnameth him A BUNDLE OF MYRRHE: let therfore euery Christian man bind together a bundle of mirrhe, gathered of all & seuerall his Paines and Pangs and Passions, which are so many branches of the Mirrhe tree

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tree, and with the same Spouse place it betweene his breasts; yea in his breast, in his in-most breast. ^b It ^b Marg. de la is reported of *Ignatius* that holy Martyr (*fides sit* ^{Big tom 3.} *penes Authorum* belecue it who list) that being moored by *Traian* the Emperour, to renounce and reuolt from his LORD and Maister IESVS: hee returned this answer, he could by no meanes doe it, for his NAME was written in his Heart: vppon which refusal, the Emperour putting him to death, and causing his Heart to be ript out off his Belly, there was found the NAME of IESVS written in golden characters. Suppose this history be not a history but a Fable; yet *de te fabula narratur* thou must moralize this fable: and as ^c *Cecilia* carried alwayes the Gospel of CHRIST in her breast, so must thou CHRIST himselfe: yea, with *Ioseph* of *Arimathia* that honorable Councillor entombe IESVS: where? where no man hath layd before, euen in a beleeuing heart, in the Garden of thy soule, among the flowers of thy vertues; and imitate the Jewes, at least in this, to set a watch about the Tombe, least in the night of sinne he be stolen away. He that cannot with *Ignatius* haue the NAME of IESVS written in his heart; yet let him with the same *Ignatius* sound, and re-sound his NAME and crie ^d IESVS my loue, is crucified. Verily these words [IESVS crucified] being not barely vttered (for alas speech is quantitie, and quantity is deuoid of efficacy) but beeing firmly beleued, they are soueraigne and powrefull words. Are wee learned? then with *Bonauenture* we may gather more learned subtilties at the foote of the Crosse, then at

^a Bonaven.
prcl.vit. ch.

^d *o episcopus*
e's angustas.

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the feete of any *Gamaliel*, & with *Saint Paul* esteeme to know nothing (who yet was rapt into the third heauens, and knewe much) *1. Cor. 2. 2.* saue *IESVS CHRIST* and him crucified: no better Schoole then Caluary, Chayre then Crosse; no deeper booke then *CHRISTS* wounds; no ^a higher Philosophie then *CHRIST* crucified. Are wee vnlearned? as *Gregory* calls images, so *Cyprian* calleth the passion of *CHRIST*, the booke of Idiots. In our iournyes by land these words [*IESVS CRUCIFIED*] are a *Vade mecum* a companion to guide vs: in our voiajes by Sea they are an *anchora spei*, a *caput bona spei*, a *terram vidio* the Sea-mens Anchor, the Sea-mens Hau-uen, the Sea-mens shore: in our battells in *hoc signo* vinces, they are an Ensigne of Victory, *Veni, vidi, vici*, they are a Laurell of triumph. These wordes [*IESVS CRUCIFIED*] in our temptations they are ^b *remedium contra omnia incentiua*, such a shield of Faith as quencheth all the fiery darts of the wicked: in our dumps and penfuuenesse, they are *latificans Galeni* a gladfome cordiall, reioyce in as much as ye are Partakers of *CHRISTS* passions. *1. Pet. 3.* In our sicknesse and maladies, they are ^c *pillula sine quibus esse nolo*, the sick-mans salue for all sores: yea in the very agony of death, they make vs with old *Simeon* sing merily a *Nunc dimittis*, and a true *requiem* to our soules, and to hold the confidence, and the reioycing of that hope vnto the ende, and to crie with *Peter*, though I should die with thee, yet will I not deny thee. Finally these words [*IESVS CRUCIFIED*] being applyed by strong hand
of

^a Bern. ser. 43
in Cant.

^b Bern.

^c Elocutarium
reconditum in
Vasculo voca-
buli huius
quod est Iesus
Etc. Bern. in
Cant. ser. 13.

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of liuely Faith, they are able, I might saye, to remoue Mountaines; to coniure Spirits, to raise the dead; I will say to saue sinfull Men, to eternize mortall men, to blesse wretched Men. O Lord, wee of our selues are sinfull and mortall, and wretched: ô saue and eternise, and blesse vs; euen for the merit

of IESVS CHRIST CRUCIFIED. To

whom with thee ô Father and the Holy

Spirit, bee all praise, and glory

now and euermore.

Blessed are they that are made conformable to the

LIFE AND DEATH OF IE-

SVS CHRIST.